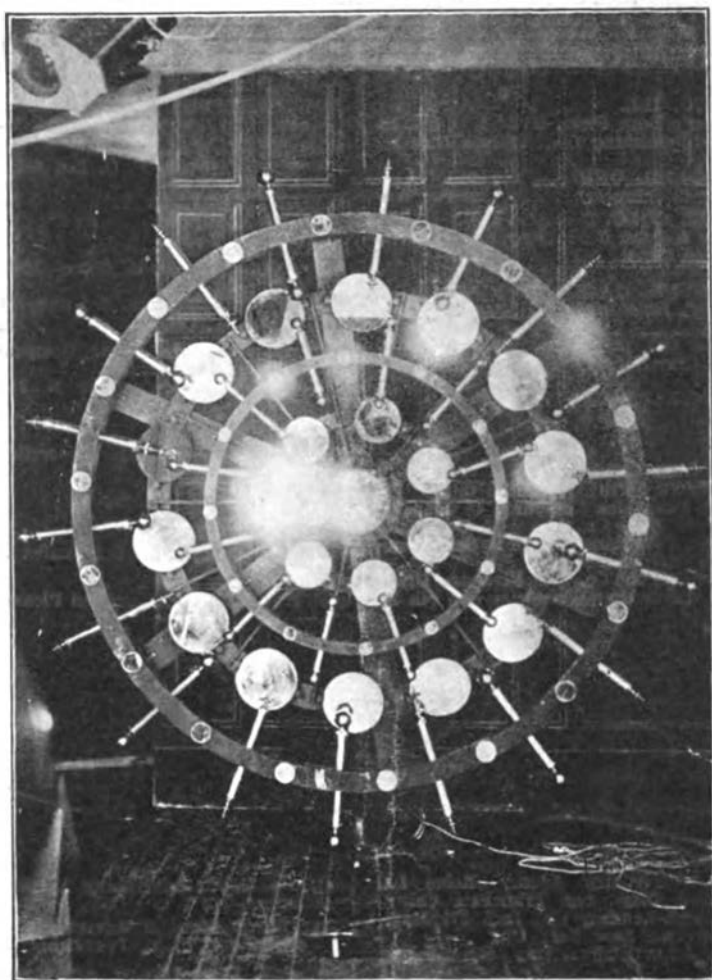


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VOL. III.

NOVEMBER, 1917

No. 5.

EDITORIAL

The well-known psychics, the Zanzigs, gave a series of remarkable demonstrations of their power before the Psychological Research Society, on Sunday, November 4, and Monday, November 5, which delighted and dumbfounded a large audience, on both occasions. The Zanzigs have been tested all over the world, by scientists of note, and have invariably succeeded in mystifying them, and converting them to a belief in their marvellous powers. These were amply borne out and attested in the series of experiments which gratified and astounded the members who witnessed the demonstrations given before the Society.

On Sunday, November 11, and Monday 12, Miss Underwood lectured on the Science of Numbers, or "Numerology."

Mr. Hereward Carrington lectured on "Magic: Black and White" on Sunday, November 4, and on "Yoga Philosophy," on Sunday, October 21.

Other lectures of interest were also given, as well as demonstrations and experiments of all kinds, before the Society.

What Is Personality?

By L. S. MORIARITY, M. P.

Personality describes that which is personal, that which belongs to one person only.

To *have* personality means to possess an original character not like that of others, but truly one's own and free from imitation.

To *be* a personality is to be one easily distinguished and recognized among a crowd for some exceptional trait either moral, intellectual, physical or spiritual.

Personality is a beautiful quality,—all life, and coming from our own inner soul developments. It belongs to us alone, whether it is natural, acquired or thrust upon us.

Anybody may have personality. All that is necessary is the displaying of a quality, or a defect sufficient to dominate the mental faculties.

To form one's personality there is need, first of all, to compute accurately the balances of moral, intellectual and physical qualities and defects. Thus you form the foundation for the building of a personality.

To find our personality we must be as true seekers after the hidden light. We must study, with shrewdness and care, our main characteristics.

You will not find it an easy task to understand your own inmost workings. Because "in life the most difficult task is to sound one's own soul." Also, one must bring into play judgment, in order to appraise accurately the worth, the effect, and the possibility of success in the discoveries made. Then follow the desire to impress oneself on others and the determination to persevere with it, and one places the finishing touch to the formation of personality.

Many people draw comparisons continuously between themselves and others, and always decide in favor of their own ability. You may be convinced that such people are very insignificant and totally lack the originality of personal endowment. The point I wish to make here is this: many people kill in themselves that which might become a force, a source of wealth, of fame, of genuine power by the blindness of *foolish* self-esteem! Be not like them. Be conscious of yourself and of others, but be discerning and sincere.

That which makes personality so valuable is because of the rarity of personal sincerity. And there is little personal sincerity because personally sincerity and the amount thereof, depends above all else on real knowledge of oneself, and but few people have that knowledge.

Some of the qualities necessary to form a personality are: En-

ergetic sincerity, perspicacity, determination, perseverance, great care and vigilance.

The defects most people will have to overcome are: Envy, False Pride, Jealousy, Conceit.

Thus, we have the forming of a personality. And at some future time I hope to be able to explain how we are to make it felt, now that we have formed it.

The Brotherhood of the New Life.

Extracts from the Teachings of Thomas Lake Harris.

INTERNAL RESPIRATION

"There will arise on earth a Society called *The Brotherhood of the New Life*, Internal Respiration being the bond of union in the Lord. In Christian and Pagan nations, among Jews and Gentiles, both bond and free, this fraternity will exist. Whosoever becomes a Brother of the New Life, through the full re-opening of the Respirations, being in preparation to become living human tabernacle of Christ, will henceforth stand to the Lord, to the angels, to men, to evil spirits, in relations radically different from those of others.

"I beheld in Archetypa an illustration of three things: I saw, first, the process by which every form of the Lord's incoming harmony is to be inaugurated among men; I saw, second, the processes whereby all transitions from the present social into the divine system may be effected, with no more confusion or disturbance than characterizes the death of winter and the birth of spring; I saw, in the third place, the stored-up elements, forces and powers, which are laid up and prepared to infill the organisms of men through whom this new order shall be established in the world.

"We wait then, for the fourth kingdom, wherein the spirits of men shall be filled with the Divine Spirit of Christ, and the bodies of men with the Divine Body of Christ, so that the ensoulment and the embodiment of Christianity shall be complete. This is the order with which creation has travailed from the beginning; but whether the incoming of that order shall be a catastrophic or harmonious, depends upon the active obedience and conspiracy of the enlightened men."

(Arcana of Christianity, Apocalypse, pars. 58, 727, 731.)

"None know the day, and none the night,
When, through the bosom's portals,
May flow the breath of pure delight,
Inhaled by Heaven's immortals.

But while the bridegroom, at the door,
 A moment seems to tarry,
 O let our waiting hearts, the more,
 Their bridal tapers carry.

Then fill the golden lamps with oil,
 From every sweet affection;
 And weave, through deeds of cheerful toil,
 The robes of resurrection."

(Hymns of Spiritual Devotion, No. 378.)

"Differenced as to states, from the men of the present age, by means of an opening of the internal organs of respiration, which is continued into the external form; I inhale, with equal ease and freedom, the atmospheres of either of the three heavens, and am enabled to be present, without the suspension of the natural degree of consciousness, with the Angelic societies whether of the ultimate, the spiritual, or the celestial degré."

(Arcana of Christianity, Genesis, par. 4.)

Those who are conversant with the writings of Thomas Lake Harris will understand the phrase, "Internal Respiration." To others it may be briefly described thus:—It is the breathing, not only into the spirit, but also into the body, of the atmosphere of heaven, the Divine Proceeding, or, as the Christian Church somewhat quaintly terms it, the Holy Ghost.*

Internal Respiration was once possessed by the entire humanity of this planet; from its first evolution in primal innocence, till the period when its perversion ultimated in that spiritual and physical cataclysm known as the Deluge.

This primal condition was first restored in the Lord Jesus,† whose physical body possessed Internal Respiration from birth. "For God giveth not the Breath by measure unto Him."

During the long centuries that have since passed, up to a comparatively recent date, only a very few, such as Swedenborg and George Fox, have possessed this gift; and even then only in a very limited degree.

One of a series of discourses delivered in February and March.

*It therefore has no relationship with the respiratory formulæ of Occultism, being entirely on a different and a higher plane.

†The unfallen man respired invariably from internals to externals, the Holy Spirit breathing through the organs of the frame. This was Adam's original mode of respiration; but our Lord, as the second Adam, conquered back the lost respiration of the orb. He wrested from the hells their organic force, by means of which they were enabled to suffocate all members of the human family open to respiration after the internal or primeval mode. All His life was properly a battle of respiration."—(Arcana of Christianity, Apocalypse, par. 31.)

1860, T. L. Harris, referring to himself, says: "I knew a man upon the other continent who, ten years ago this night, was preaching according to the highest of his perceptions to a cultured and highly gifted people. He was taken away from them, at the sacrifice of every personal feeling, and interest and pride. After undergoing mysterious experience, which at the time he could not fathom, and perhaps in this world never may; he felt all natural respiration cease, felt the opening of the internal and spiritual lungs, felt the descent of the Divine Fire slowly into the external degrees of the body, and finally was re-established in this condition of internal or spiritual respiration, continued into the natural form. I know this to be a fact; and I know it also to be a fact, that the result of this was the opening of the internal and spiritual degree of the mind, of the internal and spiritual sense; the descent of the spiritual influences, from the inmost of the body to the very feet. I know it to be a fact that the Spirit of God, working through that man, has overpowered demons, cast out evil spirits from persons who, physically, and utterly, and helplessly, were at their control. I know it to be a fact, and more, that there are indications of the return of respirations continued from the Lord into the spiritual lungs, and from the spiritual lungs into the natural, not on the part of one individual, but of numbers. I could now, were it in order, narrate such facts concerning the beginning of the return of respiration, as would make a record the most sublime, and at the same time, the most terrible, the most cheering to the good, the most appalling to those fixed in evil, of any book that has been written since the cannon of Revelation closed."—(Millennial Age, pp. 39-40.)

Thus is the epoch of the permanent return of Internal Respiration marked. Since then the Divine gift has been bestowed ever more and more freely, elevating those who aspire to the Divine, and cutting short the lives of those who have given themselves over to evil;* till whereas in 1877 there were but two or three thousand, in 1884 there were about a million, in whom the progress of arch-natural re-organization had commenced, though in most cases unconsciously to themselves.

*"I saw a man in England in the year 1860, in whom one of these preparatory breaths was infolded. He was powerful, subtle, worldly-wise, and wielded at his will an enormous aggregate of influences. The breath was infolded into him; it penetrated as a fiery worm into the internal spaces of his lungs; it finally penetrated a space where the spiritual and natural meet; instantly one fiery drop of condensed force from the Heavens percolated through this opening, and in 48 hours that man was a corpse. I saw another man given up to the vices of polite society, and moving in a maze and whirl of pursuits, with kings, courtiers, and diplomats, and the literati. An involved breath was led forth into his lungs also, and though in the prime of life, after a season, such a quickening took place in consequence that he felt the internal corruptions of the imperial centres of Christendom so acutely as to realize that society is death, and civilization a repository of the abominations of Hell."—(Arcana of Christianity, Apocalypse, par. 646.)

Now if these things be so, they involve in their logical sequences the most stupendous consequences to the entire human race on this planet. One of these three results must ultimately ensue:

1. Universal reception: which will ultimate in the abolition of all evil, all suffering, and of physical death itself; humanity being transmuted from the natural to the arch-natural condition, and the whole of nature transmuted with it.

2. Universal rejection: which will ultimate in the absolute destruction, as organic entities, of the world itself, and of its inhabitants; even as the orb Oriana where evil first originated, was destroyed by fire.

3. Partial reception and partial rejection: which will ultimate in a Crisis, in which the Inversives and the Unfit will pass away, which the Survivalists will inherit the purified earth, and gradually evolve into arch-natural immortality.

But it will be asked, What is the proof of the truth of this doctrine? For without proof, no man can reasonably be expected to accept such a tremendous statement. The nature of the proof has already been laid down, in the manner of a challenge, by T. L. Harris himself, thus:

"It might be premature, as yet, for us to assert the re-opening of the internal organs of respiration in other instances, as confirmation of our ministry. To this, however, we shall make an ultimate appeal, when lips now silent, moved upon by the Restoring Spirit, declare their testimony."—(Herald of Light, 1860, vol. 5, p. 2.)

Here then is the appeal answered.

1. Statement by Dr. J. J. Grath Wilkinson, in a letter dated August 23rd, 1860, and published by the late Thomas Robinson in his Remembrander and Recorder, 1864, p. 364.

"During many medical visits to Mr. Harris, it became necessary on one occasion to examine his chest, and I found that it was peculiarly formed. At first sight it appeared weak and contracted; in fact, malformed; great depression about the sternum; the lower ribs folded in, and, as it were, packed away under each other. This was while the lungs were moving but a little. The examination and direction of his mind to the subject of the lungs, excited the deeper respiration; and now the depressions on the sternum were expanded, the ribs came forth and opened out, and the chest swelled to huge proportions. I never saw such capacity of respiration in another person."*

*"He (an inhabitant of Jupiter) was made aware of my approach as a spirit, by the change in his respiration, and instantly perceived the object for which I came. . . . Being permitted to inspect his person, I observed the immense voluminousness of the respiratory system. The bones and cartilages seemed flexible for its operation, and the apparent bulk of the body was varied continually as the respirations underwent a change."—(Arcana of Christianity, Apocalypse, par. 92.)

2. Statement by Mr. Chauncey, of Victoria, Australia, in a letter dated February 22nd, 1866, and published by the late Thomas Robinson in his quarterly, *The Recipient*, 1866, vol. 1, p. 159.

"The person I mentioned in a former letter, as having entered upon the new process of respiration, and who was some time since pursuing the occupation of a miner, has the misfortune to be precipitated down a shaft of considerable depth, and from which he was taken up apparently dead. But he informed me, that during this period, his consciousness never left him for a moment; for though the external breathing had ceased, the internal breathing was still continued; and he felt within himself the power of indrawing this, or not, at pleasure. Had he done so natural life would have become extinct; but he adopted that opposite course, and the vital action of the body was once more brought into play; indeed his sudden return to animation greatly astonished his companions who had no possible way of accounting for it."

3. Statement by Dr. J. A. Gridley, of Southampton, Mass., U. S. A.; originally published by him in 1854, and quoted in the *New Church Independent*, 1872, pp. 480-1.

"It was by the central play of the spiritual lungs within the physical, inhaling and exhaling the Divine atmosphere, which first gave me evidence of a spiritual organism within the physical. For several weeks after the spiritual lungs began to breathe the new atmosphere, they seemed to expand to such a degree as positively to swell the physical lungs with spirit-life, so that the latter could take in the common atmosphere with the greatest difficulty, and a suffocating sensation was the result, which continued to increase till I was obliged to break off the communication for several successive days, as I thought, in order to preserve life. The next day I was lying on my back, surrounded by my family, the same current came again upon me, and the same suffocating feeling also; but this time the impression with it that it is God's work, and He knows how to modify and control it. My will responded, 'Yes, and if I die, I shall die; I will not sever the holy cord.' For a couple of minutes every breath seemed my last, and yet another and another, and still the Divine current increased, till nearly it seemed that I had drawn the last gasp I should ever get in this world. At this instant my lungs, ribs, and the entire chest, expanded as quickly and forcibly as if a blast of gunpowder had exploded within them. Nothing can make me doubt that the cavity of the chest has been larger by many cubic inches from that moment than at any period of my life." The writer of the article in the *N. C. I.*, adds: "We are in possession of other facts which utterly prevent us calling in

question those just stated. This experience is more prevalent at the present time than most people are aware of; but for prudence sake, they are withheld from public knowledge."

4. Statement by a lady in Australia; extracted from letters written in 1871, 1872, and 1879.

1871. "Seven years ago, the Lord was pleased to bestow upon me the gift of Internal Breathing. I very much wished to have the gift, and prayed to the Lord, if it were His will that I might receive it. For a long time I used to pray, but somehow my prayers wanted wings; they did not appear to me to rise; they appeared to have no life. But a few weeks after I had felt the (spirit) hands, I had a visitor. We had been reading and conversing on spiritual things; I felt very much impressed with my own unworthiness, and was longing for her departure, that I might pour out my heart before God. I fell on my face, but could only cry 'mercy, mercy.' I found I could not articulate the words; they appeared to be held back; the breath was held back by a strong power, and seemed to have another sound altogether from my natural voice. I afterwards perceived a quickening life-giving power was over me, a strange lightness, as if atmospheric pressure were removed; in fact, I was quite startled on reading T. L. H.'s Apocalypse to read there my own experience.* When in the world, engaged in business transactions, of course, we are in externals; but in a moment, if I raise one aspiration, the reply comes to the region of veneration; the part appears to be drawn upwards; the breathing is deep, and flows through the whole frame, expanding it much; the head also expands, as if the skull yielded to the pressure within. It is a most delightful state, but a painful one for some time.—at least it was to me,—because every part must be penetrated, which was a very gradual process. You may remember a part in the Apocalypse† where mention is made of the fays fighting and casting out those monsters which correspond to our evils. This to me was very remarkable, as I had often felt a large substance being gradually forced down the nostrils, sometimes the right one, sometimes the left; last week, I felt one in the right nostril. But he does not mention the

*"A sensation of strange ethereal lightness makes its presence felt within the bosom; keen hungers are experienced for some Divine food, which this world does not know; and a continual impression, by day and night, affects the spirit, that the day of the Lord draweth nigh."—(Arcana of Christianity, Apocalypse, par. 100.)

†"Openings are made, by means of which the dead forms that were evil lusts are cast out upon the natural air; those in the province corresponding to the understanding being expelled through the left nostril, and those of the province corresponding to the will by the right."—(Arcana of Christianity Apocalypse, par. 522.)

ears;† and almost the first indication was my ears opening internally. I am conscious of the presence of spirits; I feel their presence, and sometimes am touched by them; I feel their breath over my face. During my devotion I loose my clothes and take off my boots,—that is when I am in a most interior state,—as the whole frame expands, more sometimes than at others: there is then the more joy, you feel a greater nearness to the Lord, and a deeper love; you feel as if every part of the frame were unbound; the state is most delightful, almost more than you can bear.

When I first received the gift, I could not eat or sleep, so great was the change; all that I could do was to live in the Divine presence, to meditate in solitude; my frame became weak and prostrate, and the pain I suffered was intense. Although I did not know what it could be, I was trustful, looking to the Lord; I could not speak to anyone, the Lord was all to me; but I was greatly assailed by bad spirits, almost to the extent spoken of in Apocalypse. I daresay I suffered more than others may, because I had been for some years afflicted by indigestion and disease of the uterus. Mr. ———* said the gift engendered disease. I am a living witness to the falsehood of this assertion. I suffered for many years; the muscles seemed to contract, and I could not raise myself properly without pain; the spine was afflicted also. But now my body and limbs are as supple as a child's, and my health robust; save that I sometimes feel a weakness after much exertion about the uterus and lower part of the spine. I never now suffer from indigestion or bile, and these were from childhood my constant companions."

May 19th, 1872. "When I am engaged in business, I do not perceive the slightest difference; but when my mind reflects on holy things, then I feel at once a change. I inspire a deep breath, and that one inspiration appears to penetrate to every part of the body; first the lungs expand, then the brain. I do not mean that I breathe only once, but that I breathe afterwards at intervals, tacitly. Sometimes the body and head will expand to large proportions; you feel as if every thing were unbound and unloosed; it is a most delightful state. I often think of these words, 'I will open the windows of heaven, and pour down a blessing, that there shall not be room enough to contain it': the truth has been frequently verified in my own experience. The lightness you speak of was more than in the chest; I felt as if the atmospheric pressure was removed; my body appeared almost ready to float in the air at times. I have been infested by demons, not to the extent mentioned in pars. 202, 391, but in a great measure. I imagine

†"The demons who infest the auditory organs are conquered by a Divine Breath going forth through the ear."—(Arcana of Christianity, Apocalypse, par. 536.)

I have received a new natural soul, but cannot say for certain. At the beginning of my state, when at my devotions, I used to feel a strong power over me, and it brought on dreadful perspirations; afterwards I was weak, prostrate, and full of pain. I am not conscious of the breath entering any other way than through the lungs. At the beginning, it does not appear to penetrate further than the lungs; little by little, day by day, year by year, it appears to find its way, attended by great pain and prostration, but you feel that you can suffer anything for the Lord. Now I am stronger and better in health than I have been for a great many years. I have felt my teeth moving and creaking as when being removed, which startled me very much at first, but that has not occurred for a very long time."

August 6th, 1879. "A short time ago, as I began to read *The Two-in-One*, a glory came into the words, and a mighty power came over me, so that I could not go on reading. I was filled with glory, and it flowed through me, until I appear to myself not to be flesh and bones, so fully was I impregnated with this living stream, and I felt the Lord's presence standing before me. I did not see Him but I felt Him, and He made me fully conscious of His presence, and I adored, for I could do no more. On many occasions it has come to me with great power, but never so gloriously as on this occasion. I have a friend, a squatter, to whom I revealed my state. After listening to me with much interest, and asking a few questions, he told me that he had received the gift a great many years, but had never revealed his state to anyone before. His brain is more under the influence than any part of his body. The brain expands to large proportions, and the head yields to the pressure within; but in my case the head with the body expands, and the lungs and heart expand to an incredible size."

5. Statement by a gentleman in the Isle of Man, extracted from a letter dated August 26th, 1881.

"On two occasions I have heard, in my interiors, a report like a gun; and each time my breathing has become free and more vigorous, and voluminous at the same time."

6. Statement concerning a lady in Scotland, extracted from a letter dated September 7th, 1881.

"What she feels seems to be more like the breath flowing in and out in little waves. She feels them mostly when she is perfectly quiet, but generally has some conscious sensation in some part of her body."

RESPIRO.

(To be continued.)

The Crusader

A fairy tale for "grown-ups."

By Hereward Carrington

All day long the knight had wandered over the wooded mountains and along valleys through which ran rills, glistening like silver threads in the golden sunlight. And now he rested upon the mightiest mountain-top of all—overlooking purple hills and misty glens, as the sun sank amid a blaze of glory in the far-off West. Peace settled upon all; and a great quiet rested upon the earth. The restive war-horse, now worn by the day's riding, cropped the grass, and ever and anon cast a glance at his master, who, wrapped in thought, gazed with wide-open eyes into the valley beneath.

But the knight's thoughts were not of the beauties of the scene: of the misty blue, the sombre purple, the fiery crimson, or the golden shafts of light which fell, like the glorious emanations of God's thoughts, athwart the landscape. His vision had turned inward: and he was beholding the face of *one* who had bid him return at the end of a year, covered with glory, spurred and renounced. The twelve-month had passed; and he returned,—alone, exhausted, and bereft of honour! For had not the Prince believed that infamous tale, spread by the lying de Valentine? Yet God knew how false it was! His spurs he had won, 'tis true: but only to be lost in the bitterness of disgrace.

Long the knight stood, wrapt in thought; while the sun set in the West, and long shadows fell across the land, like the giant cross-bars of a castle portcullis. The horse had ceased its grazing, and stood, waiting a friendly sign of recognition from his master. Night had enveloped the scene in her mysterious mantle, and still the knight stood, seeing not, hearing not; intent on his awful brooding—filled with the blackest thoughts.

From far down in the valley came the tinkling of tiny bells. A caravan wended its way slowly through the ravine, and began its painful ascent, to reach the village beyond. Nearer and nearer came the sound of tinkling bells, of broken human speech, of weary upward toil. And still the knight stood, wrapt in thought—his eye seeing not, his ear hearing not, the travellers; his thoughts still burning with their inward, fearful contemplation.

And now the caravan approached, and, had the knight observed, he would have seen the stately horses, the cumb'rous camels, the gorgeous trappings of red and gold, of purple and turquoise blue, of silver, like unto the moon's rays, of orange, and gray—as the armour he wore—and raven black, as the ringlets of her whom he loved. And, too, he would have seen the flash of dusky skin, the glint of savage

arms, as the masters of the caravan wound their way upward, forward, toward the summit of the mountain. Still the knight stood wrapt in thought—hearing not, seeing not, of all that passed before him.

A scream, piercing and appealing, rent the air—a cry of hope, of gladness and despair. Two snow-white arms were thrust forth from beneath the hanging tapestry of the camel's *howdah*, and a face was seen, more beauteous than man's imagination could depict. Black, silken ringlets cluster on her brow; the deepest violet glistens in her eye; the rose-bud's fairest pink is seen upon her lips and heaving bosom. Her alabaster skin lies bare before the evening breezes; and through all shines forth the beauty of a pure and fervent soul.

And now the knight is quickened into life. No more he stands transfixed, brooding in silent thought upon his inmost soul. That cry—his name—and uttered by a voice he loves so well—has loosed the bonds that held him fast and spurred him into action. Springs he into his saddle; utters he a mighty shout; then charges upon the armoured leaders of the caravan. (For how could his sweet Rowena have been there,—save she was captured by the enemy—perhaps that very day—and now being led into captivity?)

Down thundered the ponderous war-horse and his rider, clad in the closest mail. The ranks of the enemy close in a hasty formation; but all too late. The knight rides them down, and his horse—now frenzied with the smell of battle—tramples them under foot. Now see! The knight has drawn his shining sword: it rises and falls again: but now it is dyed crimson; and the knight fights ever onward—toward the object of his dreams. Again and yet again his sword falls, and his coat of mail withstands the ruder arms of his opponents. Forward he plunges, ever on. And now the knight has reached the lady's side; lightly she leaps upon the horse's back, shielded by the protecting arm of her beloved. A cry goes up: 'Fly, fly, a god, a god!' For scarcely can they conceive unaided man mighty as he. And as the knight charges upon them, they break and flee. A lane is opened, and he rides into the open—bearing with him the Princess Rowena—most beauteous and best-beloved of women.

The moon rises, casting its silvery light o'er the landscape. Still the knight and the lady press on—toward safety. In the far distance, amid the blackness, can be seen the yellow lights of a monastery falling in square patches upon the rippling water of the moat beneath. The knight approaches and knocks upon the gate. A pale and hooded face appears behind the grating. The gate is opened, and the knight and the lady pass through, to safety. The ponderous gate is closed and barred behind them.

And there they plight their troth! Amid the glare of blazing

torches, set in scenes round the wall, the knight and the lady are united in solemn, holy bond. The giant stone pillars rise on every side till they are lost in blackness overhead. The droning chant echoes through the hall; rises and falls in mystic cadence; then dies away in the far distance. Catching his beauteous bride in his arms, the knight presses her to his bosom, her heaving breast 'gainst his, her black ringlets falling about his shoulders. He gazes into her liquid eyes, and plants his first fervent and tender kiss upon her lips. And as he holds her in his arms, behold! a shaft of moonlight falls upon them from the far-off window, illumining their beauteous forms; then melts and passes, leaving them in secret, blessed blackness.

There is an occult, symbolic meaning in this story. Reader, what is it?

How to Tell Your Fortune by Tea and Coffee Grounds.

This is one of the most interesting methods of reading the future, and is easy and open to anyone. The method is simple, being merely the following:

Pour all the grounds from the tea or coffee pot into a clean, white cup, allowing only enough water to remain in the grounds to allow their movement free play. Shake the grounds well about in the cup, so as to cover the sides; then invert the cup over a saucer, allowing the grounds to remain on the sides and bottom of the cup. These form the "figures" to be interpreted.

The position of these grounds is then studied, with a view to seeing in them the figures or forms mentioned below, and their relations to one another. It must not be thought that the shapes will be clear-cut and unmistakable; often they are rather hard to see; but, with a little patience, the various figures can nearly always be more or less easily determined. In observing the grounds, you must be careful to keep your thoughts on the person or thing you have in mind, to which you desire an answer.

Roads. If you see lines or roads, going in opposite directions, this will mean success, or the reverse,—according to whether they seem to travel towards you, or away from you. If they seem to be covered with clouds, misfortune will result,—or difficulties before your goal is achieved.

Ring. This is the symbol of marriage. If there is an initial close to it, this means the first letter of the name of the person you are to marry. If near a cup, this means very good fortune.

Leaf. This is, on the whole, a lucky sign, and prognosticates fortune for you in the near future.

The *Anchor* signifies success in business,—especially if near the top of the cup.

A *serpent* is a sign of deceits and falsehood. When seen, you should be careful of any new friends you have made.

Dog. If at the top of the cup, this signifies faithful friends; if at the bottom, and surrounded by clouds, jealousy.

A *Cross* denotes adversities; if surrounded by dots, recompenses for sorrows.

Flowers are good signs, except when near the bottom of the cup, when anger is indicated.

Clouds, if light, are a good sign; if dark, depression and possible illness. Be careful!

Mountains are symbolic of powerful enemies.

Trees are indicative of good health; if covered with leaves, it is a sign of coming riches.

Figures of human beings indicate good fortune; happiness.

A *Heart* denotes pleasures and coming love. If an initial is near it, this is the name of your future Destiny.

Bushes indicate friends; if thick, care must be exercised.

If an *Hour-glass* is formed by the grounds, this means danger in the immediate future; but if at the top of the cup, happiness in love-affairs.

Facts of Spirit-Life; With a Spirit Message

By DR. WM. J. BRYAN, *Inspirational writer.*

Amid peaceful rural scenery and surrounded by quietude and harmonious conditions, this writer served his spirit relatives and friends in a mission of willingness to convey written messages to the public, of working conditions and activities in the spirit world.

Such ancient and modern spirits, as are able to impress this writer's mentality, are always welcome, especially those learned personages who have become practical as well as pedantic, and who can tell us of the progressive conditions which surround spirits.

There is a pleasure and a most convincing satisfaction, in having one of experience tell his narrative direct. This is accomplished by those spirits who manifest at frequent intervals through the instrumentality of this writer. The prime object of so doing is to bring some facts of spirit-life to the notice of mortals, so that they may learn that spirit-life is a reality.

No one can foretell just what the future may bring forth, but conjecture may be broadly stated, when based on some facts that point in the direction of the future for further accomplishment.

Spirits have a greater advantage over mortals, inasmuch as they can go from place to place in the twinkling of an eye, and they can pierce hidden recesses, or can make a survey by observation without being noticed by mortals unless they happen to be gifted with clairvoyance.

Our minds are open to them, like the leaves of a book, and they can read our thoughts, just as one reads the printed words from a book.

So, for wisdom, guidance and advice, it is quite proper for us to seek kindly spirits, who stand in readiness to help us at all times. Once tested, their guidance will be again sought for, and the worthy ones will not be left in desolation.

It can be stated, in all sincerity, that in spirit-land, all those who wish, may have the opportunity to revisit the familiar places, persons and scenes, which they left on earth; and all avail themselves of this opportunity to return to visit, but not to remain.

And in coming back, it is their desire to help us by their impressions on our brain. Spirits can not join us in a physical sense, but they come in spirit, determined to round out a more extended career, or to be of service, as in some institution.

Let us sit in the silence of some room apart from those usually occupied by others, and just notice the great and good impressions one gets; and with it, a sense of gratitude, from the day's happenings, is usually insured.

So one more day passes as we look around and wait for the time to come when knowledge of spirit-life will become popular.

SPIRIT MESSAGE.

Now let me say to you, my dear friend, that I was known as Flora Temple. Years ago, when grandfathers wore beaver hats, I was the reigning belle in old Virginia, and Richmond was my home.

But I want to say to you, and to the public generally, that Flora Temple now in spirit existence, displays a greater degree of common sense, by selecting an avocation that is of greater worth, and which merits greater applause and admiration—that of teacher to those who were misguided in their youth, but who, through repentance and a new ambition to rise to higher stations, have signified their willingness to learn the way to advance in knowledge, mercy, morality, and loving kindness to others less fortunate than themselves.

As a new member of your (our) spirit-band, I greet you with love, and gratitude for the privilege extended to me to manifest, this evening.

I bid you adieu,

Flora Temple,
of beauty, rank and distinction.

Report of Seance With Mrs. Elizabeth Blake

Trumpet Medium of Bradrich, Ohio.

By DR. E. P. BEADLES.

I visited Mrs. Blake Sunday afternoon, April 9, 1905. She was not in good health, and had a badly sprained ankle,—which she had not been able to use for eighteen months. This confinement had lowered her vitality; hence the phenomenon of the voices was not so good as when she is well—so she told me. This was my first and only experience as a sitter for “spiritual phenomena.” I had read the experiments of Prof. Hyslop with Mrs. Piper; also F. W. H. Myers’ book; and reports of the S. P. R., of which I am an associate member.

I understand that Mrs. Blake has had these voices since she was a child. She gives sittings in a lighted room, or out of doors, in fact anywhere that the sitter may suggest. She is willing to submit to any test—seems to be perfectly honest and reliable. She is a consistent church member, I am told; and her conversation indicates that she is a firm believer in the doctrines of Christianity.

The voices may be heard, I am told, with any resonant object; generally in contact with some part of her body; though she tells me that this is not always necessary. My own experience was with a tin tube, about two and one-half feet long, and two or three inches in diameter in the middle—slightly tapering towards the ends. At each end an enlargement was made to fit accurately over the ear. There is a joint in the middle of the tube, in order that it may be separated for examination.

To begin, the sitter holds one end lightly in the palm of the hand, and the medium holds the other. In two or three minutes, or less, there is a movement of the tube, sometimes almost strong enough to twist it from the hands of each, unless the grasp be tightened. This is an indication that someone is ready to ‘talk’. The tube is then placed to the ear, and the question asked: “Who is this?”

In my own case the question was first.

Q. Who is this?

A. Your mother. (My own mother died 32 years ago, and a step-mother some four years.)

Q. My own mother, or my step-mother?

A. Your own mother; your step-mother is here also, and she is all right. (Of course the medium knew none of these facts. The answers are correct).

Q. What is your name?

(There was some reply, but I could not understand it though I

had the voice repeat it time and again. This voice appeared first and was very persistent throughout the sitting).

A number of questions were asked at this point, such as, "Where did you live? When did you pass over? Where is your body buried? etc. But none of these answers could be understood. I then handed the tube to my brother, who was with me. He asked:

Q. Who is that?

A. Your mother.

Q. What is my name?

A. William Holladay Beadles. (This was very clear and distinct; and is perfectly correct. I may say that often the one who is not holding the tube can hear just as well as the one who is. Sometimes the words can be perfectly understood on the other side of the room. I am only recording the questions and answers that were understood. There were many questions asked with a view to establishing the identity of the voice, the answers to which could not be at all understood.)

Q. Where is our father?

A. (Not understood, except) "I know where he is right now".

Q. Can you give me some message for him?

A. Tell him from me that I love him as well as I ever did. (All these answers recorded were as perfectly clear as could have been given by the lips of a living person in the flesh).

After many other questions to this voice, the replies of which could not be understood, though the words: "Can't you understand?" were often heard, I insisted that this voice give way to others. The reply was "Wait awhile, I want to talk some more." This particular voice was very persistent, as said above. It came first always, after resting the medium a few minutes, and seemed most desirous to talk. There were two persons with whom I was particularly anxious to talk, if such a thing were possible. One was my brother, a young minister, who died nearly four years ago; and the other was a Mr. Waddill, an intimate friend.

After urging the first voice to let me speak to Mr. Waddill, finally there came in answer to my question, "Who is that?"

A. W. W. Waddill.

Q. If this is Mr. Waddill, where did you pass over?

A. Philadelphia. (This was perfectly clear, and is perfectly correct.)

Q. What caused your death?

A. Inflammation of the brain. (There may be some significance in this answer. This power, this voice, or whatever it was, may be supposed to have gotten these answers from my own mind, as I got nothing that I did not know. In this last answer, however, the cause

of death was deep seated tumor in the brain, as the autopsy showed. But the man himself never knew of this, though he knew, before death, that he had some trouble with his brain. His sickness extended over some six weeks or two months, during which time he was in a semi-rational condition. Thus, if the answer came from me, it should have been 'Tumor', instead of inflammation.

Q. If this is Mr. Waddill, where did you pass over?

A. I am here; isn't that enough?

Q. No; I want to be sure; what business were you in when on earth? (Although I tried again and again, I could not understand the answer to this. I was leading up to a question, the answer to which would have been of some practical value, as will be seen.)

Q. Do you remember Dr. Thames?

A. Yes.

Q. He has an insurance policy with you that cannot be found; can't you tell me where it is?

A. *That* will be all right; *I'll* find it, or, ("they will find it.")

(Some words to that effect.)

Q. But how?

A. That's *my* business! (The last answer shut me off so completely that I did not pursue this line any further.)

Q. Do you know my brother?

A. Oh yes; he is here.

A second voice appeared, not so strong as the other. I may remark that the voice purporting to come from Waddill was particularly strong; most of the answers could be heard all over the room,—and all of us had a good laugh at the last answer.

I seemed to be able to get nothing that I could understand from the voice purporting to be my brother; so I handed the tube to my brother in the flesh, who was sitting with me, and asked him to try.

Q. Who is this?

A. Fletcher. (Repeated more than once. Perfectly distinct and correct. Of course the medium knew nothing of any of us—of our family relations. We live perhaps two hundred miles away, by rail.)

A number of questions were then asked as to where he had lived, the cause of death, etc. No answer came that could be understood. This brother died of typhoid fever after an illness of five weeks. I then took the tube and asked:

Q. Is this Fletcher?

A. Yes, it is.

Q. What are you doing?

A. Preaching the truth; and will preach through you.

Q. How? Do you mean if I stand before an audience?

A. Wait and see!

Q. I'd like to talk to you often. Is there no way that I can communicate, except here?

A. I am right with you; I will talk through you.

(Automatic writing then occurred to me; and I asked:)

Q. Do you mean that you can write through my hand?

A. Yes, I will; if you will give me the chance.

Q. Do you know the time that I usually retire?

A. Yes, twelve o'clock.

(This is correct; and I asked it with a view to making an engagement.)

Q. Now listen; if every night for a time at twelve o'clock, I take a pencil and paper, will you write through my hand?

A. Yes; I will.

Q. Was that Mr. Waddill I was talking to a while ago?

(Then a curious thing occurred. Before this voice could answer, the strong voice, purporting to be that of Waddill, broke right in and said:—

"Yes, it was; why do you doubt me?"

This was said in such a way that it produced a hearty laugh. Waddill in life was a jolly, witty, humorous person. But the voice showed none of his characteristics, nor was there any similarity in the tone of either of the voices to those persons in life. I continued with the voice purporting to be that of my brother:

Q. Fletcher, can't you give me some message for your wife?

(I could get nothing to this that could be understood.)

Q. How many children did you leave?

A. Four.

Q. Boys or girls?

(Answer not clear. The medium, however, who listened with interest to all the answers, said she understood the voice to say: "Three boys and one girl," which is correct.)

Q. What about your wife?

A. Her health is bad and she is worried. I am trying to help her all I can. You must try and help her too.

Q. Am I doing everything right?

A. Yes, everything right.

Q. What do you want the boys to do?

A. Not clear, but seemed to say he wanted one of them to preach. But no amount of questioning as to 'which one' could get any answer that could be understood.

I then had some more talk with the voice purporting to be Waddill; but almost immediately he said that the medium was tired, and the seance came to an end. Both the medium and her husband were reluctant, after this sitting, on account of her condition, to give more

sittings. Hence, I was unable to pursue this as far as I should have liked. The voices always resented the word 'death,' or 'where did you die'—always claiming not to be 'dead.'

Frequently, in trying to get an answer, when it was too blurred to understand it, the question would come clear enough—"Can't you understand?"

I knew of this medium so well from friends that I took very little precaution against fraud, though there seemed to be absolutely no chance for any. The voices that I heard seemed to proceed right out of the ear of the medium. I held my own ear there, while my brother in the flesh was talking. I also held my finger on the trachea of the medium, to try for any vibration in her own vocal chord; but I found none.

E. P. Beadles.

P. S. I cannot believe that these voices proceeded from the individuals they claimed to be from; though all the answers that could be understood were correct. The failure to answer, to my mind, shows this. Nor was there any similarity to the personalities in life, as I knew them. Still, the fact remains: Here are human voices that did not proceed from human lips. Where did they come from? Can the subliminal self articulate words without the aid of the vocal apparatus?

P. P. S. One question to Waddill omitted:

Q. Where do you stay?

A. At home.

Q. Where is home?

A. In Darville, where you live.

What the Various Types of Finger-Nails Mean.

By studying the various kinds of finger-nails of your friends, it is possible to tell their general mental and moral standards with comparative certainty; and also the degree of their physical health. The following are the rules to be followed in this method of divination:

Broad Nails. A person possessing broad nails will usually be shy, bashful and retiring; he will love luxury, and be inclined to carry everything to excess. Such a person will be clever, subtle and intellectual. If there is a white mark at the lower extremity of the nail, this person will suffer from negligence.

White Nails. Long, white nails denote a delicate frame; a body frequently ill and depressed. No great vitality must be expected from such a person, mentally or physically.

Narrow Nails. One possessing narrow nails is scientific, peaceful, ambitious, generally successful. He will have an amorous disposition, but be a trifle impractical and visionary.

Round Nails. These denote a good-natured, loyal, liberal disposition, proud, loving and successful in the business way. Will travel much.

Fleshy Nails. These are usually a bad sign, denoting a pleasure-loving, rather lazy individual. They usually have talents, but fail to use them. They must develop their Will power!

Little Nails. Small nails, more or less round, are found in persons who are obstinate, passionate, arrogant, but kind-hearted on occasion. They must learn to think well of others.

Pale or Lead-Colored Nails. A melancholy disposition is here indicated; but steadfast, loving and, on the whole, successful.

Red and Spotted Nails. Independent, assertive, quarrelsome, determined. Should be very successful in the worldly way. Black spots denote evil; white ones are good.

God, Man, Mind and Matter

By LYMAN E. STOWE.

By God we mean a Universal intelligence, a creator of all things. There are a few things we might as well recognize first as last, and that is the utter impossibility of the finite mind comprehending the infinite mind.

When we speak of God, we have in mind the creator of all things. That you may grasp the vastness of this mighty subject let me introduce a poem I wrote some years ago:

SPECULATION.

Can you measure the depth of eternal space?
 Can you number the souls of the human race
 Can you count the days in eternity's roll,
 Or define the ways of a human soul?
 You may build your theories and answer so,
 But down in your heart the truth says NO!
 Can you prove there is life, on the near-by Mars?
 Can you number the nebulae, distant stars?
 Can you fix a center by human bond,
 In a circle of space without a beyond?
 You may write, you may talk, you may answer so,
 But truth meets you forever and tells you NO!
 Can you prove there's an up or a down in the sky?
 Can you prove there's a heaven of rest on high?

Can you prove there's a God, be he great or small,
 Or eternal life for one or for all,
 Or that we ever rise from our earth below?
 If you're honest at heart it will answer NO
 Can you count the drops in the ocean wide?
 Can you still the voice of the thundering tide?
 Can you number the sands or number the years,
 Or prove there's a hell where bitter tears
 By God are made to forever bow?
 Ghosts gather against you and answer NO!
 Can you prove there's a surcease, an end of strife?
 Can you fix a beginning or end for life?
 Can you still the hopes or the fears of man,
 Or measure my thought by figure or span,
 Or prove that by strife or contention or woe
 You establish a truth? I answer you NO!
 Then let charity dwell in our hearts serene,
 And cultivate peace, where contention hath been;
 Let us laugh at their hell, or their heaven above,
 While we build heaven here by the grace of our love;
 Then if all is lost e'en the force of our mind,
 We know there'll be joy in our record behind.

Writers generally try to understand their God by localizing his whereabouts, and limiting his attributes to those of poor weak man.

Man's estimate of God's laws of creation are as crude and weak as his general estimate of the powers and might of his God.

That intelligent progress rises and falls we have plenty of evidence in the rise and fall of civilization.

Astrology and Astronomy, which were formerly one and the same thing, and were recognized to be the work of a God that rules a Universe as vast as space. How man can contemplate so vast a structure, and then fall back, or contract his views of creation, and his creator to fit a little mundane body, a square, resting on nothing for which the Sun, Moon and Stars were expressly made, by a mighty God, located in a palatial heaven in the misty somewhere, where he exerts despotic power over his poor weak creatures rewarding and punishing exactly as his own poor mortals might do, I cannot see.

We find evidence that early man believed every heavenly body was inhabited, and they gave to each of these great bodies the attributes of thinking beings and called them Lords, or Gods, who exerted an influence over the inhabitants of earth, just as men had discovered that he is not one being, but untold millions, and even the Bible says of him—"Ye are Gods." (Psalms 82-6.) I have said, "Ye are Gods."

Man's extended view of the heavens has again risen from our little solar system until he recognizes it is but one of hundreds of millions of suns and systems, and our milkey way man counts as but one of over three hundred nebulas whose suns are so far distant that it requires 3,000,000 years for their light to reach us, at a speed of 186,000 miles per second.

Now let the materialist, atheist, or fool stand at the entrance of a great printing office, gazing at a beautiful press, and try to trace up the intellect that runs the whole institution. He first finds the pressman, but he discovers there must be some one behind that, and he traces up to the engineer. Here he has discovered many ramifications, and he stops to wonder.

The fool has long since thrown up the idea of making anything out of it.

The skeptic says, "Oh, there is no intelligence behind that, it is a natural law." He forgets that it requires intelligence to create a law.

The materialist, through reason, became a materialist, and he pursues his investigation. But he is met at every turn by a bigot, who has an established theory in mind, and he refuses to reason upon the subject from any standpoint.

Man reasons of his own existence in the same slipshod way that he reasons of creation, with now and then a thinker who dares to rise above the universe bigoted mind.

Paul of Tarsus dared to say, "We have a material body, and we have a spiritual body."

The soul is spoken of, and hinted at, in all ages, as a thing separate and distinct from spirit and matter. But nobody has seemed able or willing to define soul, spirit and matter. However, I will proceed to do so now, and give to the theological world a place to rest its spiritual foot, as it were.

During the past 50 years we have heard much about cold materialism, and the tricks of spiritualism, while the church people have treated us to a plethora of liquid hell fire, and a description of a God who tells us to love our enemies and do good to those who spitefully use us, while he builds a hell to roast us.

We understand fire to be the work of destruction. To disintegrate, decompose, or to be destroyed, consumed. There could be no pain where there is no tearing asunder, and there could be no tearing asunder where there is no combination of material substance that is knit together.

In light of the above we find upon our hands the duty of locating that God, and defining soul, spirit and matter. I personally assume that duty, and if I do not do a satisfactory piece of work, hold me up to public ridicule.

WHAT DOES ANY MAN KNOW?

Of all the things we do not know,
 And others that we do,
 Is there one thing you're certain of,
 I ask, explain, will you?

You know you're here, that's all you know,
 If more will you please tell?
 If there's another life please show
 'Tis heaven, or 'tis hell?

Or is this mundane sphere of ours
 A punishment God gave,
 To find a home and peaceful bowers
 Or ends it in the grave?
 Or does our knowledge end in flowers,
 Or to our passion's slave?

I do not care what any person *believes*, what do you *know*?

Aside from the fact that you have five senses, you are here in some place, and through those five senses you experience the sensations of life. But from day to day you cannot swear those sensations are not hallucinations, or mere dreams, as the same may be experienced with various changes, wrung in, I will add, except as these changes are determined by philosophical reasoning, along the lines of former experiences. This shows us two things very clearly, i. e., that we know nothing except through experience.

We have finally found the ego, or self.

The next thing is who are we, and how did we get here, and where are we going?

We will later find we are many in one,—or, as the Bible puts it, "Ye are Gods." We finally have to admit that we were created as man, or evolved from lower forms of organic life. We have interests and feelings in common which show us we are of one origin.

Trace this up and down as we will, we must come to the conclusion man as a special creation, or is an evolved being.

Man arrogates to himself a soul, but denies it to all lesser organisms.

Of the 70 odd chemical elements, man has discovered, chief among them is oxygen, carbon, nitrogen and hydrogen. These are all classed as matter, evidently because we find them in ponderable forms, as well as in a gaseous state, and we find them uniting, forming third substances. Thus two atoms of hydrogen unite with one of oxygen, forming a molecule of Hydro-Oxide, or water. Two atoms of oxygen uniting with carbon forming a molecule of carbonic acid gas. Thus all

matter may be reduced to invisible gases, or formed into third substances of visible, apparent, inert matter.

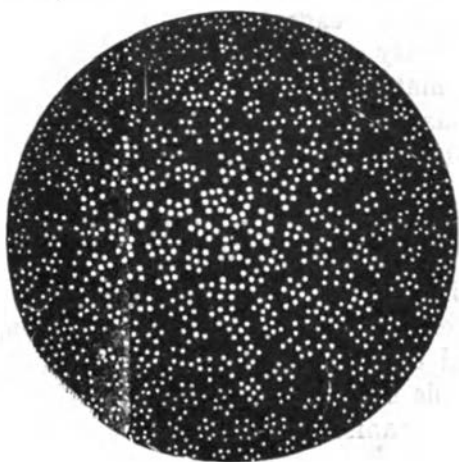
Who has tried to trace mind to its throes, or show where it exists, other than in an independent organic body?

We see the tiny vine putting forth its tendrils and getting footholds in almost inaccessible places, and drawing itself up to light, heat and stronger life. Because we cannot find the plant has a brain, we deny it has a thinking faculty, and declare its apparent intelligence, is nothing but nature expressing herself. This means nothing.

Scientific societies have recently discovered that plants possess eyes, lungs and a brain, and that they act subsequent to an event, just as man acts subsequent to an event.

Now WHERE IS GOD?

The Christian tells us God is spirit and is everywhere. Everywhere must mean there is no place without him, even the smallest point—God is there, or He is like ourselves only on a higher plane, than we find ourselves. There is no room for anything else but God.



Cut No. 1. Represents the milky way, or a cluster of Suns, a universe as if in a flat surface, a cluster of suns with their satellites, some of these constellations are so far distant it has taken millions of years for their light to reach us, though light travels 186,000 miles per second.

Each of the stars are supposed to be the center of a school, or body of satellites, and each is composed of organic structures of atoms and each atom a thinking entity, and each sun a God, yet a part of the Universal God.

Now let us remember that the ancients attributed to each of these great bodies the attributes of thinking, reasoning powers; they pleased to call them "Lords, or Gods."

As the Bible says of man "Ye are Gods", we may well suppose that every organic body is a God, or King, over a multitude of other

kingdoms, or organic bodies, downward to the least organic body and upward to the mightiest sun.

We will now take an analogy, a circle of eyes, and an eye in the center. We call the center "God", and each circle and each eye in a circle another God over those of his organic bodies, and we will continue this until we find the largest organic body in the Universe, and this we call the Universal God, of whom all other Gods are parts as much as one's finger is a part of one's self. Where the limits of this gigantic body extend, it is impossible for us to imagine. But that we have classed it as mind, and matter, spirit and *soul* we all know; and in the past few years, we have heard much about "Soul Development."

SOUL DEVELOPMENT.

In the July number of the *Psychical Research Review* is a beautiful article from the gifted pen of Catherine Lenox, under the above caption.

From her standpoint she has made clear the meaning of the term "soul," and yet the average reader will remain confused as to what the speaker and writer may or may not mean, when she speaks of the soul, spirit, mind and matter.

Even Catherine has got matters confused when she speaks of the Soul and the next minute uses figuratively the invisible force she classes as God.

Pope puts it better where he says, "The Universe is one eternal whole, whose body nature is and God the soul."

If we are developing the soul, we are developing a higher order of being than we ourselves now are, are subject to a higher intelligence than we now are, and to a higher intelligence that rules over our destinies, just as we rule over the destinies of weaker and lesser organisms. This higher organism we call God.

MIND AND MATTER.

We cannot find God until we define mind and matter.

In supplying our daily wants, we find necessary to our existence, a something we call matter. This we seek to analyze, and we divide it into seventy odd elements, some of these elements seem absolutely necessary to our existence, in our form of organic body, while other elements seem destructive to us. All of this we call matter.

We discover in man a guiding will-power; we please to call mind, though we do grant to the lesser organism a guiding will, or mind.

Since man divides matter into so many elements, and finds the various forms of bodies organic, and each organism seems directed by an invisible power within, that power seems influenced by other powers without.

Webster defines soul as that undying guiding force within, and spirit an intelligent entity that acts with man, or independent of him.

If the soul can be developed, there must be a purpose in life, and Evolution must be a truth, and Re-incarnation a necessity to evolution, to make it amount to anything.

We certainly see intelligence manifest in all animal life, and scientific societies have proved, in their discussions, and evidences brought forward for that purpose, that all plant life manifests intelligence and design and forethought, and it does not require much of a stretch of the imagination to see intelligence expressed in the uniting of the ultimate atoms.

If the wisest man has an immortal soul, we cannot draw the line down to the cannibal who would eat you. If the cannibal who would eat you has got an immortal soul, so has your domestic animal, who would prove a better companion on earth, or heaven, or hell, than that monster who would eat you. Trace it down to a molecule of water, and the ruling atom is the soul. In fact, if God is everywhere, there is no room for anything else but God, then you are a part of God, for if there be one atom where God is not, he is only like one of ourselves, only on a higher plane. We must prove there is nothing but God.

It is many ages ago that men began to reason, that is, there is an all-powerful God, he is the "whole thing." It was only the false teaching of the Priesthood who had not risen far enough above their moneyed masters to understand that if they wronged one of the least of God's created beings, they were wronging themselves, and must pay the penalty, as stated in the Scriptures—"Whatsoever you do unto one of the least of these, it shall be done unto you," "Or ye do it unto me."

The fact is, as far back as we have any history, the oneness in nature has been discussed, and man's relation to the creator considered. Euclid's four dimensions, as presented in the preface of my *Astrological Periodicity*, and copied here, bears evidence.

"We are told the object of Geometry is to investigate the properties of space, and we must assume Euclid purposely neglected to define the 4th dimension.

Proclus says, "Euclid wrote his 4th book for the purpose of exercising beginners in the direction of errors in reasoning.

Euclid describes a point as that which has no parts, or which has no magnitude.

This could mean but an imaginary point, or position in space, as fixed by a degree of Longitude and Latitude.

He describes the first dimension as a line, or length without breadth, or it is a space between two points.

The second dimension is that which has only length and breadth but no thickness.

This might be likened to a space between two heavenly bodies.

The third dimension is a solid, or that which has length, breadth, thickness, size and position, of which its boundaries are called surfaces.

As the fourth dimension is left to the imagination of the student, we may assume a solid has three dimensions, a surface two, a line one, and a point none. We now come to the fourth dimension, which may be summed-up in these words—"The fourth dimension is a mass without length, breadth or thickness, or it is the eternal whole."

Thus Geometry is made to express the eternal whole, or the great "unknowable," call it what you will, and this is why one of our great secret societies make so much out of Geometry.

The Christian cuts the matter short by declaring "God is every where." If this be true then there can be no devil, and no evil, because evil exists that good may grow out of it. Yet we must admit there is an unpleasantness, we call evil, and so admit war is a necessary evil, and we must not stop with the testimony of the ancients, but must extend our investigations down to modern science.

At the close of the 17th and opening of the 18th centuries, men were beginning to understand the extremes of organic life. A gigantic sun, a possible center around which our solar system revolves, and so large as to give room in its interior, if a shell, for the whole system to revolve, with Neptune three billion of miles from the Sun, and they recognized that it is possible this gigantic globe is a god-power, or thinking entity controlling other bodies, or systems, and so on to still more gigantic bodies.

Looking downward at organic bodies we have found them so small that thousands of them must be in a compact mass before they could be recognized as living moving bodies. This led to speculation, as to whether or not the human soul could be larger than the smallest portion of one of these organic bodies. They reasoned that, as Paul said, "We have a material body, and we have a spiritual body." The spiritual body must be compounded from that, they reasoned. A human soul could not be larger than one of those atoms, they then began to reason.

All man knows is from his experience of lives; and his judgment of size, shape and form is from this man point of view gained from his observations of other bodies. Then man began to reason as to how many human souls could dance on the point of a cambric needle. This brought on a world-wide controversy.

Berkeley reasoned away matter; and in turn Hume, by a continuation, reasoned away mind. The foundation of knowledge was apparently reduced to the baseless fabric of a vision.

Out of the gulf of nihilism Kant undertook to recover it, by subjecting the reasoning process itself to a ridged criticism. What Kant

sought to make clear was, "Can reason bring us any knowledge that transcends our sensuous experiences?" This he settled in his own mind; something is really thought, but nothing known.

Fichte, following Kant, recognized the inadequacy of reason. Reaffirmed the necessity of an abiding faith, a faith which Schelling exalted into a poetic pantheism, or mere dream.

Much credit is given Spinoza for crystalizing pantheism, though he is charged with being an atheist.

Hegel reasoned purely from an idealistic standpoint, while Fichte he was a pure idealist, though it is said he soared so high in metaphysics that metaphysicians themselves failed to understand him, and some even doubted whether he understood himself. He claimed that but one of his students understood him, and he understood him wrongly.

Hegel reasoned purely from an idealistic standpoint, while Fichte reasoned that there is nothing real but mind. Thus you do not see an object, you *think* you see it. It is but a thought of the creator, as you yourself are but a thought of the creator. With more modern thinkers this is called Idealism, and the present thinker demands a middle ground that will explain the cause and purpose of all things, so we will continue the sayings of present-day thinkers, and draw our own conclusions.

A dozen chemists will recognize a given number of elements, from which they form many compounds, entirely unknown to each other; therefore we must reason that if all is one, that one is composed of many parts; though he does understand his parts, the parts do not understand him. Nor in all cases do they understand each other. This is manifest in our own bodies. (Illustrated farther on.)

The old school of religious faith, or downright materialism, as taught by Huxley and others, strengthened by the Darwinian theory of Evolution, was on the other hand opposed by the triangular fight with Herbert Spencer and his great Unknowable, and by Ingersollian agnosticism. On the other hand, mankind was crying out for some place to rest its spiritual feet, when Spiritualism sprang into activity, and proved to us, by actual demonstration, that we *do* live again, by bringing the spirits of our loved ones back to us. This seemed absolutely necessary to prevent everything and everybody from running to materialism. Even as it was, materialism had such a hold over the people that the Atomic theory is used in a powerful way to bolster up materialism, after spiritualism had proved to millions of people that they will see their loved ones again.

Christian Science, so-called, by using some of the occult mysteries together with some features of Christian Science and the Atomic theory not only gave Christian Science a boost, but proved the Atomic

theory to be very old. Let us quote some of our great thinkers on the matter.

THE ATOMIC THEORY.

The Atomic theory is very old.

The Egyptian sages and Hindoo Philosophers taught that all substance came from water. In other words that water is the basis of all material formation. That water itself is divisible into atoms. Seeing water vaporize must have lead them to that conclusion.

Leucipious, a philosopher of Abdera, 450 B. C., is given credit of being the first to propound the idea of the divisibility of mater into atoms. But, its greatest celebrity is ascribed to Epicurias at a much later period.

It was left to the chemists of our time to trace the atoms to their 70 odd elements, and thence through the molecules to the various compounds, and through the compounds to the greater organic bodies, and through those organic bodies to God, the first great cause, a universal intelligence. Paul of Tarsus must have had an understanding of this when he said, "We have a spiritual body, and we have a material body."

Says the mighty Newton, "I believe all of the matter of the Universe could be compressed into a globe, an inch in diameter, and if into that, why not to the size of a cherry, a pea, a grain of sand? There is nothing in the Universe but mathematical points."

Faraday, the physicist, went Newton one better, when he said, "There is nothing in the Universe but mathematical points of force."

"Matter exists for us only because we can see it, and comprehend it." (Emerson.)

"There is no such thing as matter." (Mrs. Eddy, Christian Scientist.)

"Mind and matter seem to be one and the same thing, I believe any man's intelligence is but the aggregate intelligence of his constituent atoms." (Attributed to Edison.)

"Every atom has its proportion of mind." (Cook, in his "New Chemistry," published in 1884.)

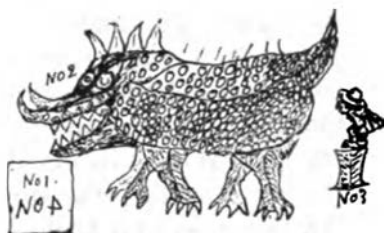
"Every atom is a thinker." (Earnest Loomis.)

"We are the result of what our thoughts have been. (Dahoma Pada.)

"As near as can be estimated an atom of lead is 888 trillionths, 490 billionths of a cubic inch in size." (Dr. Thomas, chemist, in Zell's Encyclopedia.) This is incomprehensible to the human mind, yet it is a fact that there are perfect organic bodies, too small to be seen with the naked eye, until found in masses of thousands.

The above illustration is a crude drawing of a bug. Under the natural eye it could hardly be seen, while under a microscope of 2,000

diameters, he was a monster with a terrible armament of shell, teeth, tusks, for ripping up the sides of his enemies, and powerful jaws and claws. Why was such an invisible speck as this given such a mighty armament, if it was not for a purpose? Did he not live in a world on his plane of life entirely beyond his conception of the plane of life we occupy?



An atom of lead is a mountain compared to an atom of oxygen, which in turn is very large in comparison to an atom of hydrogen.

While we will not deny that purely mental worlds can be produced, we must admit that the modern spiritualistic medium is able to materialize a body from his surroundings. Because it is evident that matter *does* exist because in compounding chemical bodies exact equivalents are demanded from the 70 odd elements man has discovered. But that may be only in thought—a part of a drama, or plan of the creator.

Where is God? The Christian reply is, "Everywhere." Then there is no room for anything else but God. (Lyman E. Stowe, "Absolute individuality cannot exist outside of the smallest atom." ("The philosopher's Advice," by Lyman E. Stowe.)

It was left for Lyman E. Stowe to affirm, "Matter is that mind on a lower plane of action than that on which we find ourselves."

Sir Humphrey Davy, the great chemist, was the first man to experiment with protoxide of ozone, (in 1799). During his first experiments he breathed too powerful a dose and lost consciousness. During this brief space of apparant annihilation, he experienced extraordinary cerebral impressions, which he remembered on awakening—at least so far as concerned their metaphysical consequences. His ideas recalled with energy burst forth in this sudden exclamation, which he uttered in tones of vehement astonishment, "Nothing exists but thought. The Universe is composed of impressions, ideas, pleasures and pains."

A great clairvoyant cries: "How can I describe the indescribable? Time had disappeared, space was no more. I felt that thoughts were the only tangible things." (Foot notes to the unknown.)

Jesus of Nazareth planted the seed of Christian philosophy, and then told his disciples there was a time coming when no man could

work, that when they saw the sign of man in the heavens they might know the hour was at hand.

What is the "Sign of Man?"

Look in the signs of the Zodiac, and you will find but one sign of man, in the twelve signs. That is Aquarius the water-bearer.

Has not Aquarius been in the heavens all of the time? Certainly, but each of the twelve signs rule for two thousand years, while the Sun is passing through the sign, and the Sun has just entered Aquarius, for the first time in twenty-six thousand years.

Christ left the seed to sprout and germinate, and the weeds of the old Babylonian religion choked Christianity nearly out of existence, and a mock Christianity has stood in its stead.

Christ established a religion for this world. The mock religion took all of the benefits of this world for themselves, and paid for them in a promissory note, on a pearly-gated golden paved palatial heaven in the Isle of the misty somewhere.

This was a double-action, that is, if you did not accept it freely you were promised a burning torment, forever, free of charge.

From the middle of the 15th century, men began to think for themselves, and as a knowledge of chemistry began to be spread abroad and people reasoned that mind was universal it upset the old theories, and this is why Berkeley reasoned away matter entirely. This brought the atom, the individual entity of the Universe, to the front.

Surely if the determinate atom is so extremely small as to be imperceptible to man except when in mass, the question arose, since the body is made up of intelligent parts, so infinitesimally small as to be imperceptible to man, can the human soul be any larger than one of these intelligent atoms? Reasoners were not so far out of the way, when asking: How many human souls could dance on the point of a cambric needle?

This new line of reasoning not only aroused the honest Christians, who mistakenly thought it an attack on moral religion, but it aroused the atheist who saw the foundations of atheism dropping from under him.

Out of this gulf of nihilism, Kant undertook to recover it by subjecting the reasoning process itself to a rigid criticism. The question which Kant sought to answer was: Can reason bring us any knowledge that transcends our sensuous experience?

Fichte followed Kant, holding that the inadequacy of reason proved the necessity of an abiding faith.

The Agnostic (a line of reasoners not yet known by that name) honestly asked, since there is such a diversity of beliefs, what shall we have faith in?

The Mohammedan says, "In Mohammed."

The Buddhist says, "In Buddah."

The Christian says, "In Christ." And so for the thousands of religious denominations.

The Christian priesthood now changed their Bible to "Except ye believe and are baptized ye will be consigned to an everlasting hell." But he forgot two important points, first that it sounds very ridiculous to tell you that God is all-powerful, all-wise and all-merciful, and tells you to love your enemies, and do good to those who spitefully use you, and in the same breath tells you God builds a hell to roast his enemies, or the weaklings of his own creation.

Second, to tell you, your only salvation is in an abiding faith in one who at the supreme moment of yielding up the ghost, lost his faith and cried, "My God! My God! Why hast thou forsaken me?"

This new awakening of reason in man demanded a first cause. This brought Darwin to the front with the first principles of evolution, as embodied in natural selection.

As Darwin's theory began to point a possible way to man being accountable for himself on earth, it brought down the condemnation of the clergy, in tone of thunder, intermingled with the sneers of ridicule. The howl of the clergy aroused the sarcasm of the atheist and of the honest doubter, not yet known by the name of the "Agnostic." Spiritualism now came forward with evidence, proving life after death.

Herbert Spencer now awoke the world with his philosophy of the great Unknowable, and his laws of evolution.

Now came back the religion of the Astrologer. The religion of those who hewed the mighty Sphinx from a solid stone, in a distant quarry, suspended the laws of gravitation and carried the Sphinx through the air and dropped it in the desert 16,000 years ago.

There is claimed to be some 73 of these elements on as many different planes of action, forming different bodies of organic structure and power, from a molecule of water, or gas to a planet or a sun.

Now comes philosopher Lyman E. Stowe, with his 20th century philosophy, backed up by 20th century science to prove that mind and matter are one and the same thing, but of dual nature. You cannot produce something from nothing, and yet mind and matter are two distinct natures in one thing. That which man lacks is a knowledge of comparatives, and of what constitutes the dividing line between the two worlds, or planes of thought.



Evening Reverie.

By PROF. LEO. OEHMLER.

When Nature dons her evening veil, and song birds seek their nest,
And o'er the eastern purple hills the sun doth sink to rest,
O'er all my spirit sinks such peace, that peace I love so well;
That like a benediction comes, to hold me in its spell.

The whip-poor-will sends forth the call with liquid notes so sweet,
From out its bowers of emerald green, the songsters safe retreat;
The crickets' chirping song is heard, the katydids shrill call,
Makes music of enchanting kind, though players be so small.

Above me in the violet blue, with soft yet brilliant light,
The stars now one by one appear, precursors of the night;
With filmy veils dame nature clouds her dreaming sphinx-like face,
Until at last the diamond stars with Luna rule all space.

Then homeward do I wend my way, enchanted lost in dreams,
Yet musing that this wondrous life, a passing dream but seems,
But in my soul a voice doth speak, it prays to him above,
That at life's close we may awake in radiant realms of love.

Christian Science Defined

By VIRGIL O. STRICKLER, C. S. G., of New York.

Member of the Christian Science Board of Lectureship.

"As it becomes more generally understood that through the ministry of Christian Science people are being healed of sickness, sin, unhappiness, worry, fear, and other discordant conditions, there is an ever-increasing desire upon the part of the general public to learn how these results are accomplished.

"It is the purpose of this lecture to explain how Christian Science does these things. There is no mystery about Christian Science healing, nor it is difficult to understand. It can be stated without any reservation whatever that every person who is willing to do so may learn how to heal sickness and to destroy the desire to sin for himself and others through Christian Science.

"Christian Science aims to destroy erroneous religious beliefs by substituting a knowledge of truth in place thereof, and to destroy out of the human mind all evil qualities by planting good qualities in their stead. It wages relentless warfare against all wrong mental qualities.

It seeks to substitute love in place of hate, unselfishness in place of selfishness, honesty in place of dishonesty, and truth in place of error.

"It lays tremendous emphasis upon the necessity for "bringing into captivity every thought to the obedience of Christ," (II. Cor. x., 5) as the Bible commands. It shows that the cause of all disease and sin is mental, and not physical, and that both sickness and sin are destroyed by the evangelization of the human mentality with truth and love. It teaches without any reservation whatever that the truth taught and practised by Jesus, when understood and applied, is sufficient without drugs or any material means to heal the sick and regenerate the sinner, and Christian Scientists everywhere are engaged daily in demonstrating and proving this to be true.

"Every student of religion should begin to give heed to what the Bible teaches concerning the importance of looking to the mental rather than the physical for deliverance from human discord. We read in Romans viii, 6, 7, To be carnally-minded is death; but to be spiritually-minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be.' Again in Philippians ii., 5, it is said, 'Let this mind be in you which was also in Christ Jesus, and in Romans xii., 4, 'Be ye transformed by the renewing of your mind.'

"These significant statements from the Scriptures leave no room for doubt as to the cause of sin, disease, and death, or their cure. The carnal mind is nothing more nor less than the unregenerated human mind. It is the human mind in its natural state, when filled with hatred, selfishness, deceit, dishonesty, and other evil qualities, and with superstition and false beliefs. These evil and erroneous mental qualities result in sin, disease and death, and in all human discord.

"The command is to get rid of erroneous mental qualities, and to have in us 'the mind which was also in Christ Jesus,' for in this Mind there was not a single sinful quality, nor any superstition or false religious belief. Thus the human mind is renewed by the destruction of erroneous and sinful mental qualities, and the substitution in their place of qualities that inhere in the Mind of the Master.

"As this renewing process goes on, sickness, suffering, and discordant conditions begin to disappear, and when it is finished, and every mortal thought has been brought into subjection to Christ, then man will be transformed from a sinning, suffering mortal into a being of peace and harmony. The carnal mind, with its sin and superstition, produces the conditions that lead to death, while to be spiritually minded—that is, to have the Mind that was in Christ Jesus—"is life and peace." Christian Science teaches that this is the precise process by which human beings are saved from sickness and sin.

"It will thus be seen that Christian Science healing in every case is spiritual, and results from the operation of Truth or divine Prin-

ciple in human consciousness, and not from the action of one human mind upon another, nor from human will, or from hypnotism, nor from mental suggestion.

"To summarize the matter in a single sentence, it can be said that Christian Science healing is accomplished through the activity of right thinking and right living, and in no other way can one demonstrate the Principle that heals.

Honest Skepticism.

"Although the healing of physical and mental diseases by spiritual means was widely practised, both in Old Testament and New Testament times, and was expressly commanded by Jesus, and although Christian Science during the last fifty years has actually healed in this way large numbers of people from all kinds of physical and mental diseases, there are still a great many people who honestly find it difficult to understand how it is possible for the sick to be healed without drugs, and entirely by spiritual means.

"Even among those who profess to believe in the Bible and in the omnipotence of God, there are many who have honest doubts that the power of God is sufficient or available to deliver from sickness, and these doubts often prevent the effort to gain an understanding of the way by which spiritual healing is accomplished.

"To all such it can be said that Jesus healed the sick without drugs, and, what is more important to us, he taught other people how to do so, thus proving that his method of healing physical disease by spiritual means could be taught to others, and understood and practised by them.

"As the disciples walked up and down the country with Jesus, listening to his explanations of spiritual truth, and watching him apply this truth to human needs as he healed the leper, the lame, the deaf, the blind, whom he met by the wayside, they began to understand for the first time that divine Love is adequate to meet every human need, and that Jesus has come to teach the way whereby every one might learn how to prove it.

"Some of the disciples seemed to grasp this truth and the manner of its demonstration very slowly, but to them all there finally came a time when Jesus considered that they had made sufficient progress to prove it for themselves. He then sent them forth with the command that they heal the sick, cleanse the lepers and raise the dead, and the Bible records that they were able to do so.

"Later these same disciples taught the Principle of spiritual healing which they had learned from Jesus to their own disciples, and history shows that on down through a period of about ten generations the healing of the sick by spiritual means continued to be a part of the regular ministry of the Christian church, and that the

dead were raised during the first and second centuries. Moses and the prophets also healed the sick and raised the dead and did many other wonderful works in demonstration of the power of Spirit to meet human needs, and the Old Testament is filled with such instances.

"It will thus be seen that the knowledge of spiritual truth, and the method of its application to deliver people from sickness, sin, and every kind of evil human condition has reappeared upon the earth at many times, and it is claimed for Christian Science that it is the reappearance in our own generation of the understanding of the same spiritual law that was known and understood in part by Moses and the prophets, and which was perfectly understood and demonstrated by Jesus, and by him taught to his disciples.

"There is no mystery about it, and the results produced by Christian Science are the results which have always followed, and must necessarily follow, from the apprehension and demonstration of spiritual truth. Christian Science is nothing more nor less than a return to primitive Christianity, and every one who turns to it fairly and honestly will find in it, that which will satisfy his spiritual aspirations and meet his human needs.

Mrs. Eddy's Discovery.

Mrs. Eddy is acknowledged to be the discoverer and founder of Christian Science, and many people ask what it is that she has discovered. In reply it can be said that she has discovered the law of Spirit which is spiritual truth.

"In the material realm many material laws have been discovered. Sir Isaac Newton, for instance, observed the movements of material bodies, and conceived the idea that such movements were governed by a law which he afterwards discovered and named the law of gravitation. This law cannot be seen with the physical eyes, but its existence can be proved in other ways.

"Likewise, Marconi gained the idea that another law existed, and he said that if he could discover it he would be able to transmit messages by its agency from one part of the earth to another without any material wires. That law has always existed and has always operated, but it was not until it was discovered that it became available for human use. It cannot be seen by the human eye, but any one may now learn how to utilize it.

"In much the same way there was born in the consciousness of Mrs. Eddy the idea that there exists a law of Spirit. She had observed that sometimes great suffering and distress were produced by material laws, and that even whole communities were devastated and destroyed by their operation, hence she came to the conclusion that a God who possesses infinite wisdom and goodness could not operate through laws that produce both good and evil. She, therefore, came to the conclu-

sion that God is governing His children and His universe through spiritual laws and not through material laws.

"Mrs. Eddy also studied the miracles in the Old and New Testaments, and came to the inevitable conclusion that all of those events were correlated by means of an underlying spiritual law that had been known and understood by the men who wrought them, and she said that if she could discover the law it would be found to operate in the same manner now as in Bible times; that it would be a healing law, and would now heal people of sickness and sin and every evil human condition the same as then.

"This idea grew and expanded in her consciousness until it became the impelling motive of her entire life. In the year 1866 she discovered the law of Spirit, and named it Christian Science. After waiting nine years, during which time she subjected the Principles that she had discovered to the broadest practical tests in healing sickness and other forms of human discord, she published a statement of Christian Science in a book which she entitled 'Science and Health with Key to the Scriptures.' This book is now everywhere recognized as the only text-book of Christian Science.

"A great religious movement has formed around its teachings, which in one generation has girdled the earth with its churches. The spread of Christian Science has been phenomenal, and its growth has resulted from healing. Every adherent of Christian Science has actually been healed of some sickness, disease or sinful appetite, and most of them have been healed of many such conditions. These facts are easily verified, and are worthy of very serious consideration.

Spiritual Law.

"Mrs. Eddy discovered the law of spirit as truly as Sir Isaac Newton discovered the law of gravitation, and this fact should be thoroughly understood. Just as Newton discovered that the movements of material bodies are regulated and governed by this material law, so Mrs. Eddy discovered the principle that governs the entire universe, including every detail in the lives of men. That supreme, creative, governing, omnipresent mind or principle is God, the only cause the only creator, the only ruler of man and the universe.

"When we watch water flowing over the land we see that without hesitation or delay it always selects the low places. All fresh water is continually striving to reach the sea, where it will be at rest. In choosing its course it measures the topography of the ground more accurately and more quickly than the engineer could do with his instruments. No embodied mind is present to tell it where to go, but there is an unerring, invisible law everywhere present directing its movement, and always guiding it in the true course.

"If such perfect law exists to guide the water in its movement toward the sea, how much more certain it is that equally perfect spir-

itual law exists to guide the footsteps of tired and discouraged human beings out of the wilderness of sickness, failure and sin into the kingdom of peace.

"The Bible tells us that such a law exists and is operating for our benefit. In Psalm xxxvii, 23, we read, 'The steps of a good man are ordered by the Lord.' Again, in Romans, viii, 28, 'All things work together for good to them that love God,' and in Romans, viii, 2, 'For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.'

"What a sense of security comes to one when he realizes that there is really a law of good operating that will guide his footsteps as truly as the law of gravitation guides the water. And what a sense of peace comes from the assurance that there is an infinite, overruling Mind that governs everything in the universe from the least to the greatest, and cause 'all things to work together for good.'

"In each case, however, a condition is attached. One must desire to be a good man, and must love God, otherwise the law of good does not operate for him. To attain goodness, one must think and live as nearly as he can in accordance with spiritual truth; one's motives and aims must be honest, and his desires unselfish. In this way the connection is established between his consciousness and the law, and then the law operates through him and in his behalf. If he is an evil man, that is, if he thinks and lives erroneously, such wrong thinking and living separate his consciousness from the law of good, so that the law cannot then guide his footsteps or make everything work together for good for him.

Source of Good and Evil.

"Outside of Christian Science very few people have ever reasoned out the question to their own satisfaction as to where good and evil come from, and still fewer have even a satisfactory theory as to how good may be secured or evil avoided in actual human experience.

"All through the centuries there has been a widespread belief that good and evil come as the result of luck or chance, but this belief is necessarily incorrect. Among all polytheists, or those who believe in many gods, there is the belief that some of the gods send good and that others send evil, and they seek to propitiate the latter by sacrifices and rites, believing that in this way alone they can escape from evil.

"Among monotheists, or those who believe there is but one God, there is the belief that the one God creates and sends both good and evil. This belief, however, involves so many impossible contradictions that it has led actually to the belief in the existence of an evil being called 'devil,' who is supposed to create and send evil. Thus to escape the belief that God sends both good and evil, those who call themselves

monotheists are really polytheists, for they actually believe in a God of good, and in an evil power, or devil. This in turn makes it necessary for them to determine in belief in the sphere of activity and the relative power of each. Since the Bible declares, however, that God is omnipotent, that is that He has all power, monotheists have come generally to believe that such power as the devil is supposed to possess has been conferred upon him by God, and that God permits the devil to send evil in the form of sickness, sorrow, sin, and death, to afflict and destroy human beings.

"Without going further into the matter than merely to state the case, it will thus be seen that there is much confusion of belief among Christians and other monotheists concerning the nature and origin of both good and evil and as to what causes their activity in human experience, and until this is corrected by positive knowledge it will be impossible to deal with the subject intelligently, or to think about it accurately.

"Christian Science shows that all good comes to man from God through the operation of His laws, and that evil originates in the human carnal mind, which is 'enmity against God.' Evil is not an entity. It has no kingdom and no king. It has no mind, no presence, and no laws. The only power it can ever exercise is what it derives from human belief in it, and human acceptance of it.

"Since God is infinite good He has knowledge of good and of nothing else. He could not possibly have knowledge of evil, for evil does not exist in the spiritual universe, and it is really the only universe. The seeming existence of evil is in the carnal mind. It has been well said that if every one would quit sinning there would be no more sin. As human consciousness is evangelized by truth and love, sin disappears.

"There is no such thing as an angry God waiting to smite you for sin in any form. His law is against sin; yet the punishment for or of sin is by sin, and when the sin is destroyed and put away out of the human mind, the punishment stops, but as long as the sin remains it will whip and punish the sinner.

"Thus the forgiveness of sin consists in the destruction of sin, and the sin exists nowhere but in the carnal human mind. The belief that God pardons sin merely because you ask Him to do so, without turning from the sin yourself and putting it away from you is foolish self-deception.

"People ask how God can destroy sin when He knows nothing of sin and does not even know that it exists. The answer is plain. He destroys it just as the sun destroys the darkness which it never sees. When the light appears the darkness disappears. Good and

evil cannot mingle any more than light and darkness can mingle. One vanishes before the other.

Man.

"Sooner or later every one must learn the truth about man. When one asks himself, who is man? what is he? where does he come from? is he spiritual, or is he material? many channels for thought are opened. Upon the correct answer to these questions will depend the solution of every human problem.

"Every one has read the two different accounts of creation in the Bible. In the first chapter of Genesis we are told that God created man in His own image, after His own likeness, and that He made him good. In the second chapter of Genesis, however, we find the allegorical account of how God came to this earth and made man out of the dust of the ground. Then follows the story of Adam and Eve and the garden of Eden. We also read that a deep sleep fell upon Adam, and then that sin appeared and brother murdered brother, and so, from that time until now, the man made of dust has been a sinner and has been at enmity against God.

"In view of all this it becomes vitally important that we find out the truth about man. Was man made in the image and likeness of God, and hence created a spiritual being, or was he made out of the dust of the ground as a material being."

"Christian Science accepts the first account of the creation as true, and insists that man is spiritual, and not material. This makes it necessary for Christian Science to explain how it is possible for man to be wholly spiritual when we seem to see him as flesh and blood with our actual physical eyes. Christian Science does this, and makes the matter perfectly clear by showing that the material man is nothing more nor less than the carnal mind's false concept of man.

"The carnal mind is entirely material, hence, it "is enmity against God," because God is a Spirit and Spirit and matter are opposite. The carnal mind is composed of the aggregated beliefs founded upon the testimony of the five physical senses, which senses are wholly material, hence, the carnal mind being material cannot comprehend nor cognize the things of Spirit.

"It is these material elements entering into the human mind that cause it to see everything as material and to think in terms of matter. By an inevitable reversal it reduces everything to the dead level of matter in order to comprehend it.

"It is due to this materiality that the human mind does not think of God wholly as a Spirit, and, therefore, in its material belief, it reverses the nature and character of God, and converts Him into a material man. Likewise, because of this same material element, the human mind does not think of the kingdom of God as a spiritual state

of consciousness, which Jesus declared "is within you," and transforms it in belief into a material place somewhere in the sky, with trappings of material splendor such as one would expect to find in the palaces of men.

"Since the human mind is presented by its own materiality from comprehending God as a Spirit, and the kingdom of heaven as a spiritual state of consciousness, it is equally prevented from thinking of man as spiritual. By reason of the same inevitable reversal it thinks of man as material, and hence sees him as such.

The Adam-Man.

"But no matter how sincerely people may believe that God is a magnified man, seated upon a material throne, and having a material habitation in a material place called heaven, such belief does not make it true. God is a Spirit, and His universe is wholly spiritual. There is not one material element in him nor in anything that He created. He did not create matter in any form, nor did He create a material man. God created everything spiritually and not materially, and the only kind of man created by Him is the perfect spiritual man, made in His own image and likeness, precisely as described in the first chapter of Genesis.

"The Adam-man is not the image of God, and in the second account of the creation in the second chapter of Genesis it is nowhere stated that the Adam-man was made in God's image likeness, or that he was made perfect. Those statements are to be found in the first chapter, and are used in relation to the real man. But in spite of this, people have gone on believing that the Bible taught that Adam was made in God's image.

"Christian Science is the only system of teaching I know anything about that even makes an attempt to explain the difference between man and the Adam-man, and it does explain it and makes the fact perfectly plain, by pointing out, as has already been said, that the Adam-man is merely the false, material mis-concept of man. It is as though one were to look through green eyeglasses. As long as he did so, everything would appear to be green. If he were to try to remove the green from an object, he could not do so, for the reason that the green was not in the object, though appearing to be there, but was in the lens through which he looked at it. The only thing necessary for him to do in order to translate the entire green universe back into its normal aspect would be merely to take off the green lenses.

"In precisely the same way the material universe and material man are translated back into the spiritual, where in fact they have always been, by merely taking off the material eyeglasses through which we have looked at them. If it were conceivable that one could now rid himself of every material element in his mentality, and of every sin

and false belief, so that nothing remained in his consciousness except the spiritualized thought, he would not see his fellow man as material, but would see him for what he really is, namely the perfect spiritual child of God.

"From the foregoing consideration of the subject of man, and of the difference between spiritual man and the so-called material man, it is obvious that there are certain questions concerning the nature and character of matter that may be examined with much profit.

(To be continued)

A True Ghost Story.

By H. C.

The dark has always had a peculiar terror for timid or sensitive people; and perhaps this is not all 'nerves' and 'superstition.' It may be that there are 'powers and principalities' which work unseen, in the hours of the night, and which are prevented from doing so when the bright sunlight floods the houses in which these manifestations take place. The following account, narrated to me by a friend, seems to bear this out. Speaking of the dark, and the terror it inspires, he told the following story:

"It was several years ago, in an old house we rented at that time, and from which we removed soon after the events I am about to relate. I was afraid of the dark, even then, and always left a night light burning by the side of my bed, when I went to sleep. One night I woke up, feeling the springs of my bed, on which I was lying, vibrate in a peculiar manner, impossible to describe.

"Looking up, I saw, standing by the side of my bed, a young man, dressed in rags, having a face ghastly white, and showing every indication of dissipation. He was regarding me intently.

"I shall never forget the shock I received on looking at that figure; not only because of the unexpected appearance, but because of the fact that I could perceive the opposite wall and furniture *through* the body. I knew at once that I beheld a spirit; and my blood ran cold at the thought. What I had dreaded all my life was at last fulfilled!

"My next thought was, 'I am so glad the night-light is burning. What should I do if I were in darkness?' As though the form read my thoughts, and was intent on torturing me to the limit of endurance, it leaned over, and the next instant had snuffed the candle! The phantom and I were alone in the black darkness!

"Words cannot describe my feelings at that instant. The blood froze in my veins, and the tongue clave to the roof of my mouth. I

tried to speak, but could not. I only held out one hand as if to ward off the awful presence by pressing it away.

"The next instant I felt the bed-clothes gently turned down on the further side of the bed and partly pulled off me. The springs of the bed were depressed, and I knew that the fearsome visitor was crawling into bed. It would lie down by my side; perhaps touch me; perhaps—who could tell? The agony of mind I experienced in those few moments I shall never forget! My only wonder is that my reason did not give way.

"Then a curious thing happened. Even in the state of mind, as I was then, I could perceive that the bed was gradually rising up again into its normal position. The weight upon it was growing less and less. Finally, it was again level, and I felt the bed-clothes carefully pulled over me. The phantom had withdrawn!

"For hours I lay awake, not daring to move. After what seemed a century, the first faint shafts of light fell across the room, betokening the welcome morn. Finally glorious day broke. Glorious light! Hateful darkness! Cannot you see why I hate it so?"

I gazed into the fire; I had little to say; and for a few minutes we sat thus in silence.

"After all," I thought, "isn't there some reason for the fears we all feel about the darkness? Doesn't the Bible speak of 'the terrors of the Dark', and are not all animals, and even insects, afraid of it—so much so that we cannot induce many of them to enter a dark place if they can help it? Light is a powerful physical stimulus; it produces certain forms of chemical re-action; it destroys some forms of protoplasm. After all, might not spiritual energies operate in the dark which might be prevented from doing so in the light?"

I opened my mouth to speak to my friend—but he had gone! How or when I never knew. I had not seen him go. And the most curious part of the story is that, from that day to this I have never set eyes upon him, nor can I find any trace of his whereabouts! He seemed to have vanished from the earth as completely as the phantom he told me of,—when last we met!

A Strange Phenomenon

By ALMA B. WILSON.

In the year 1890, in the month of February, I beheld a strange vision. It was on a Tuesday night. I forget the date of the month. Nevertheless, it was at the witching hour between eleven and twelve o'clock of that night, when I prepared to retire for the night. Looking in the mirror, while polishing my teeth, I saw back of me what appeared to be a large rat, run across the floor and disappear under

the ice-box; it seemed as a phantom. Well, I did not feel quite right about that nightly visitor, and thought, the best thing for me to do would be to hike to bed as quickly as possible. While thus pondering at what to do next, I suddenly beheld in the doorway, before me, a tall figure; it bowed to me. Its features were drawn-looking, eyes hollow, and the form transparent, of a blueish shade, his hair combed in a pomp. The figure disappeared, and on the wall I beheld the face as of one dead.

It seems strange, but while seeing this, I felt as though I were out of the body and not burdened with anything. You may ask: Did you know this visitor? and Who was it? I believe it was the spirit of my brother, who had passed away two years before, and had come to show me that life exists beyond the grave, also that a little boy of his would leave this plane,—for three weeks after that day, the little boy went yonder.

I saw him again many years after, his form was white and heavenly-looking. Altho I have not heard his voice, I knew he lives in "God's somewhere", and since that blessed night when I saw that first vision, I never worried about him being in some awful place of torture.

I would say to mothers, whatever your color, or creed, who lose their boys yonder, on the sea, or on the battle-field, he lives and blessed is he who lived and died in the Christ.

Perhaps in God's own time you will see him or feel the touch of his hands on your brow, and in the deep stillness of your soul you will know it is your boy.

Affirmations of Truth

By VIOLA MIZELL KIMMEL

God is LOVE. I meet God every time I love any thing or any body. God worketh HIS WILL IN ME when I express my love so that others See It and are made Glad by it.

Love is the most contagious thing in the universe. When any one sees my true love for any thing and all the Joy that I feel and manifest BECAUSE I love that thing that one is awakened so that he has love and joy also in it, because he sees it at its true value.

When I love my enemy, he is no longer my enemy BUT MY FRIEND. I love him because I SEE his GOD-NATURE and KNOW it to be IDENTICAL WITH MINE. He is my enemy because he can not MANIFEST this nature, the sole reason for his inability to do this being lack of truth. He ceases to be my enemy because I NEVER see him as an enemy but always as MY friend with a true desire to express HIS friendship for me. SEEING ONLY GOOD WITHIN HIM, my love brings GOOD out until he also becomes conscious that

he possesses it, and recognizes it as HIS TRUE NATURE; and then he KNOWS me as his friend and lover, and rejoices in the Peace of Heaven.

I can neither worship God nor serve HIM except as I SEE GOD in every human being and love him as my brother. To LOVE him thus is to REDEEM him, though his sins be as scarlet; and to bring the UNIVERSE to serve him.

I know that my Father and I are ONE, whenever, and wherever I LOVE. I can neither see nor feel my Father when I do not love. When I LOVE, I AM IN HEAVEN. When I do not love, I AM IN HELL, and I know no joy of any kind.

LOVE is the Father of all JOY; and there is NO love without JOY, nor any worship. Joy is the CONSTRUCTIVE force of the universe. It destroys every thing that is not GOOD as it does its PERFECT work; and there is no perfect thing that is not made through the POWER OF JOY.

A Vision of Love

By C. H. HARRIS.

If "Truth" is stranger than "Fiction", I don't even believe myself what I write. But the Imagination is sweet, and the Law of Love must be the Law of Life, and without this imagination, we might as well be dead.

I believe a person with a well cultivated mind can accomplish almost anything on earth. I have just done something that I had no desire to do. I left a place where I intended to stay, and now I am going back there because I have done wrong.

I have learned from my past experience in life, that I can correct any error that I have been influenced to do. I have exercised my mind and body in everything that I wished to do until I can accomplish almost anything. I actually believe I can perform miracles.

I am sure my mind has communed with the minds of people many miles from where I lived. Some people don't believe in telepathy, but life is one divine paradox after another, and I am sure that a person with a strong mind under certain conditions, can compel a person to think of them miles away.

Professor A. K. Vandergrift, the distinguished American Psychologist said, "Love is the one emotion so strong and so much a part of human nature that it has the power to revolutionize for a time the nature, the view-point, and even the most fixed habits of those who experience it with sufficient intensity."

I have had a vast experience in dealing with Love. It seems to me that it is a dangerous influence at times under certain conditions.

Its fascinating power sometimes leads one into a vise so strong that it seems almost impossible to break away.

Love appears to my mind like a powerful magnet, or a large and wonderful dazzling light, that hypnotizes the mind to such an extent that when one falls a victim in its powerful influence, he is completely helpless.

"I saw the vision of a woman! so beautiful that Angels seemed to be smiling in her face.

She whispered, "I love you," and a serene, peaceful feeling came over me, that no human being could explain. I thought I was dreaming, or in a trance, and I began to whisper:

"My Beautiful Love!"

"My Beautiful Love!"

And I wondered if I were in heaven or was I suffering from nervous prostration, and she smiled and whispered:

"I Love You, I Love You,"

"I Love You, as I have never loved before."

I wondered how long this beautiful Creature would be smiling in my face, and she whispered:

"I'll always Love You."

And it seemed the beautiful Creature was giving me peace and rest, and I fell asleep.

When I awoke, I began to think about what had happened, and I believed I was in love. And I wondered if the one I loved, would be able to control my love.

ABOU BEN ADHEM.

"Abou Ben Adhem (may his
tribe increase)

Awoke one night from a deep
dream of peace,

And saw within the moonlight
in his room,

Making it rich, and like a lily
in bloom,

An Angel writing in a book of
gold;

Exceeding peace had made Ben
Adhem bold,

And to the Presence in the room
he said,

"What writest thou?" The vision
raised its head,

And with look made of all sweet
accord,

Answered, "The names of those
who love the Lord."

'And is mine one?' said Abou.

'Nay, not so,'

Replied the Angel. Abou spoke
more low,

But cheerily still; and said, 'I
pray thee then,

Write me as one that loves his
fellow-men.'

The Angel wrote and vanished.
The next night

It came again with a great wak-
ening light,

And showed the names whom
love of God had blessed,

And lo! Ben Adhem's name led
all the rest!

BOOK REVIEWS

Matter and Some of its Dimensions,
by Wm. K. Carr, Harper & Bros.
75 cents.

This book deals with the general question of the nature of matter; but it extends far beyond the average work of this character; he takes us, indeed, into a "fourth dimension" and a great part of this book is devoted to the fourth dimensional theory of matter.

After summarizing the current theories of the nature of matter, the author shows us that they are all inadequate, at some point, and also that they invariably lead us into the *unknown*; we are thus naturally led into other problems connected with the activity of matter—such as; Time, Space, etc. The latter portion of the book is distinctly psychological in tone, and deals with such questions as: "Dual Mentality", "Thought", "The Character of a Fourth Dimension", "Consciousness"; and the methods by which this fourth dimensional consciousness can be stimulated. This is a thoughtful and interesting little book.

H. C.

Psychology of the Great War, by Gustav Le Bon, MacMillan Co. \$3.00

The author of this book, Dr. Le Bon, has been known for a number of years for his original researches in psychics; and for his book "Psychology of the Crowd", which is considered a classic.

In the present work, he endeavors to analyze the psychological principles underlying the present "war" in Europe; and in it he discusses the psychology of the various nations at war: The minds of their rulers; studies the immediate causes of war; and devotes a very interesting section to the psychological factors involved in battles.

Here, he studies the mind of the

soldier in action, and life in the trenches; courage or heroism; fear and its genesis, etc.

He also has interesting chapters on the psychology of the general methods of warfare—such as the doctrine of "Frightfulness", etc.

An interesting chapter is devoted to the battle of the Marne, at the beginning of the war, when the German army met its first check, almost at the gates of Paris; and which has since remained very largely a puzzle and a problem to all concerned. Those who may be interested in the psychological side of this war can not do better than to read this most interesting book.

H. C.

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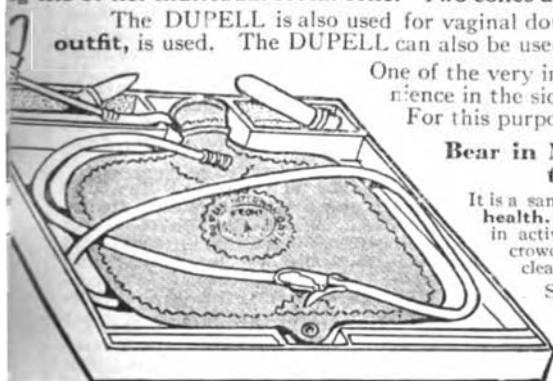
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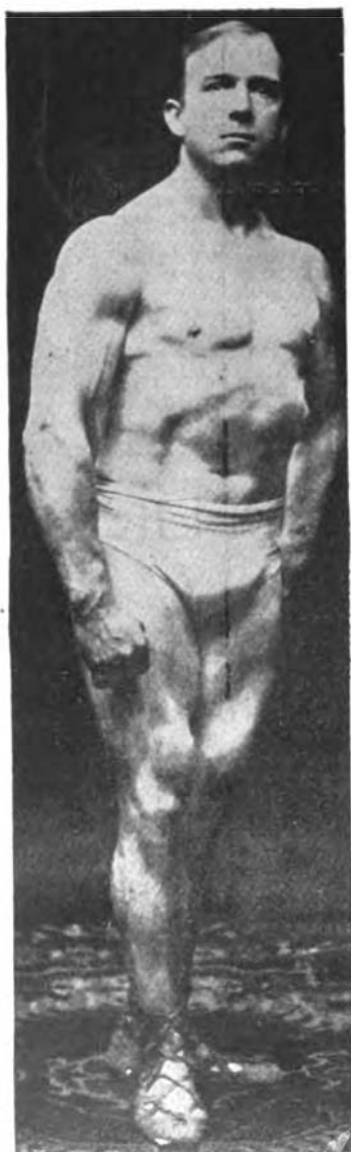
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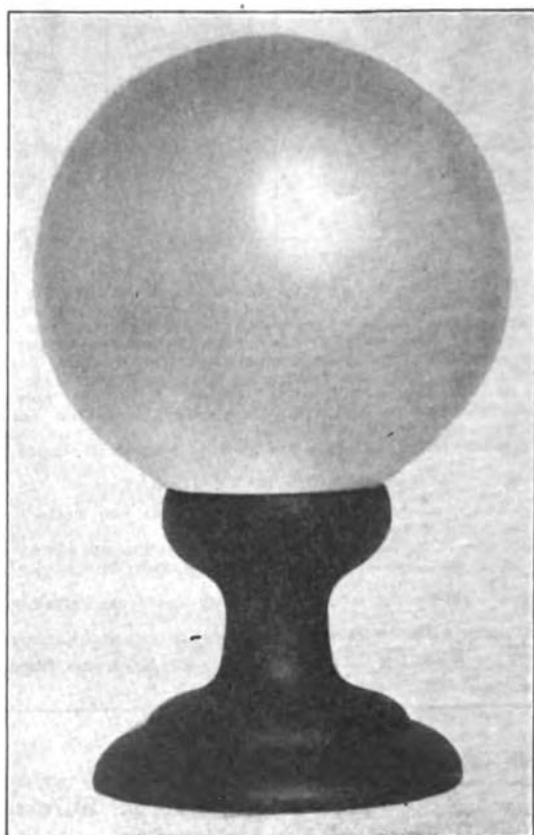
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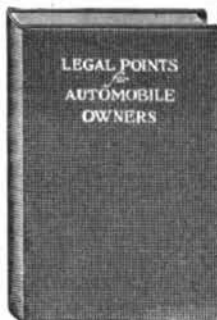
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2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock). C. P. Christensen, 109 W. 87th St., New York City, A. M. Hunt, 109 W. 87th St., New York City, A. M. Robinson, 219 W. 81st St., New York City, Thos. L. Carroll, 261 Sumner Ave., Brooklyn, N. Y., Nellie Strom, 507 Madison Ave., New York City, Rudolph Keil, 864 Melrose Ave., New York City.

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4. That the two paragraphs next above, giving the names of the owners, stockholders, if any, contain not only the list of stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct in the said stock, bonds, or other securities than as so stated by him. C. P. Christensen.

Sworn to and subscribed before me this 2d day of October 1917, Charles J. Wallace, Notary Public. (My commission expires March 30, 1918) (Seal.)

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